

ORATORICAL GEM BY GOV. WINSTON

At Anniversary of Wil-
mington Orient Lodge

THE MEASURE OF EVENTS

Masonry Was Planted in Wilmington in 1756—"Masonry is Not a Thing or Place—It Is Principle, and Because It Is Universal, It Has Not Changed—It Is the Only Universal Truth."

Wilmington, Jan. 15.—The following address was delivered by Past Grand Master F. D. Winston, Thursday night at the 25th anniversary of the Orient Lodge of Masons:

Charity Lodge, who has recently celebrated her 136th anniversary, sends you sincere fraternal greetings on the quarter century of your existence. I am indeed happy to be the bearer of these felicitations.

It is always a rare pleasure to visit the brethren of this historic city, where Masonry was first planted in North Carolina. From that early dawning to the present hour, the Masons of Wilmington have always been distinguished for the fidelity with which they have unfalteringly adhered to the land marks of Masonry and the ancient usages of the craft. For more than a century and a half, they have been beacon stars to guide their brethren throughout the State to Masonic truth. The utterances of your illustrious sons have always accorded with the fundamental and unchangeable principles of our institution against the restless desire to improve Masonry, which in these late years has possessed some of the brethren. They have stood firm and unmovable; and in all the work of the institution, your sons have ever stood pre-eminent.

It is, therefore, with nish unspeakable pleasure, I find myself able to yield to my inclination and accept the flattering and gracious invitation so courteously conveyed by that prince of gentlemen and soul of Masonry—our brother James G. Munds.

I congratulate you on this auspicious occasion—may it be but the beginning of a yearly event to mark your advent in the life of this noble people. An event must be measured by the consequences that flow from it. Measured by that standard, this meeting is greater than it appears to be. But a thing need not be great, even in appearance, to be worthy of celebration. If any one can find the day on which the needle first trembled on its poise, seeking the north and giving us the mariner's compass, by means of which the commerce of the world was liberated from the head lands and coasts to which it had been tied and enabling mighty ships to tread the waste of waters as safe as foot passenger in an open port; if any one can find the day on which the movable type first came into the grasp of human fingers, ending in the linotype and cylinder press, to be the lever to lift the world nearer the throne of God; if anybody can find the day when the wire first thrilled with inarticulate thought, making neighbors of distant nations and ending with the Marconi standing tiptoe on the sea-girt shores of North Carolina, whispering into the listening ear beyond the trackless ocean—It were well to celebrate such days.

The world recognizes the principle and commemorates the great events with fitting ceremony. We have just passed through the celebration, which tells of the birth of a babe in a Jewish manger, which has opened a new era of Christendom. It is by such tiny and inconsiderate instruments, that babe now sovereign Lord of the universe is carrying forward His shining banners to the ends of the world. Plot the fourth of July from our calendar and liberty would be in peril. Plot the 19th day of January from our festivals and bravery and chivalry would pass away. Plot the 25th day of December from our sacred anniversaries and our free institutions would be but a Republic in name. We should celebrate such events, such days, not for the splendor, but the immense consequences which have flowed from them. And so, too, with the smaller movements of life. An institution which has stood organized in your midst for more than a century and a half, must of necessity have been a worthy force. Unless Masonry has been good, its calling honorable, its acts just in the community, it would not so long have stood—nor would its roll of members, embracing the purest, noblest and best of your splendid citizenship.

Masonry was planted here in 1756. It is a far cry from then to this hour. It is indeed a priceless heritage that has come down to us through that period. Consider man in any relation, he has changed. His home, then the scene of hardship and danger, is now the abode of ease and security; his church, then the altar of wrestling prayer and unquestioned faith, is now the pulpit of oftentimes sensation and numberless tongues and many questionable methods; his school, then but a log hut, with its hard and fast rules, and its most frequent ferules, is now supplemented by every method that will guide youth to heights of useful knowledge; his farm, the scene of unintelligent effort and untrained hand, is now the field of scientific cultivation and skilled labor; his mode of locomotion has changed from a vehicle drawn by the stalled ox to the lightning speed of the elegant Pullman, and the dangerous automobile; his dress, with low-quartered shoes and knee breeches, that invited pneumonia in winter blasts, has given place to the nobby tailor-made and the exquisite dress suit; his means of communicating with his neighbor, then a hundred miles away, was toilsome and slow, while now he rings up his friend in Chicago and speaks to the dweller in Kames-Kat-Ka; his newspaper, then of seldom appearing with little but scholarly on philosophy and government, is now appearing every half hour and giving him the world's news, from the doings of the ancient capitol of Bagdad to the latest hippopotamus killed by our retired President in Uganda wilds; his light, then but a tallow dip carefully wound around an empty bottle, or more frequently a pine knot whose mellow radiance lit many a man to fame and fortune, has surrendered to the arc light and incandescent burner, the brilliancy of whose gleam enables ships to shun an ice berg a mile away and its human freight with safety. In all things else, change; but in Masonry, there is no change. Its eternal principles are the same yesterday, today, forever. And this is so because Masonry is universal. I am quite sure the subject you have assigned me was not intended to embrace the universality of Masonry—locally. It matters but little that there is no land without a lodge; that there is no sky that does not canopy our brethren. We are organized wherever the foot of man has sopped long enough for a habitation. But Masonry is not a thing or place—it is a principle, and because it is universal, it has not changed. It is the only universal Truth. A devout Jew entered a Parsee Temple and beheld the sacred fire. "What," said he to the Priest, "do you worship the fire?" "Not the fire," answered the Priest, "it is to us an emblem of the sun and his great heat." "Do you then worship the sun as your God?" he asked. "Know yet not that the luminary is also but a uncultivated man requires a sensible work of the Almighty Creator?" "We know it," replied the Priest, "but the sign in order to form a conception of the most High, and is not the sun, the incomparable source of light, an image of that invisible Being who blesses and preserves all things?" "Do you people then," rejoined the Israelite, "distinguish the type from the original. They call the sun their God, and descending even from this to a baser object, they kneel before an earthly flame. Ye amuse the outward, but blind the inward eye, and while ye hold to them the earthly, ye withdraw from them the heavenly light. Thou halt not make for thyself any graven image or likeness." "How do you designate the Supreme Being?" asked the Parsee. "We call him Jehovah, Adoni, that is, the Lord who is, who was and who will be," answered the Israelite. "Your appellation is grand and sublime," said the Parsee, "but it is awful, too." A Christian then drew nigh and said, "We call Him Father." The Pagan and the Jew then looked at each other and said, "Here is at once an image and a reality. That is a word of the heart. Therefore they all raised their eyes to heaven and said with reverence and love, "Our Father." And they took each other by the hand and all three called one another "Brother." This is free Masonry. Mythic story tells us that the ancient gods secretly and invisibly followed their favorites in all their wanderings, and when these were exposed to danger, or threatened with destruction would unveil themselves in their awful beauty and power and stand forth to protect them from harm or to avenge their wrongs. So free masonry surrounds all her children with her preserving presence, revealing herself in the hour of sickness, peril and danger. All the changes of time have drawn the world closer to the true Masonic principle. I shall not narrate the places where Masonry has its lodgement and organization. Within calling distance of that Manger wherein the Christ Child was born, is a Masonic Lodge, and in all that Eastern county, hallowed and sacred, where the Prince of Peace went about doing good, hundreds of organized lodges perpetuate the basic principle upon which He builded. Masonry has been declared to be a union of all unions, an association of men bound together in the struggle to attain all that is noble; who desire only what is true and beautiful, who love and practice virtue for its own sake. This is free Masonry, the most comprehensive of all confederacies. In all ages, in all eras, in all periods. This association has tended to break down the barriers of social antipathy, the

to a sense of unity among all men. Some year or more ago I was in Washington and had the honor of an interview with our Masonic brother, Theodore Roosevelt, then President. We were discussing this principle of our institution—the democracy of Masonry, and he illustrated it by stating that in his lodge in Massachusetts, he, the President, sat among the members under the presiding of his Gardner, a Scotchman, who was Master of the lodge. Masonry's universal basic principle is fraternity. Not to leveling the high to an unworthy standing, but to permitting all men to attain to the same worthy standard of citizenship. The first government to be founded on this universal principle, was the American republic. Its founders were Masons. With its formation here, Masonry took deeper root the world over, and our universal principles have steadily become the inheritance of society. To help the helpless, to raise the fallen, to give to every human being an equal chance in life, to instruct the ignorant and especially to train up children and to provide for the orphan, the aged, the widow, are cardinal principles of our institution. They are practiced alike in that lodge in London which claims a king as its Master, and in the tent of the Bedouin on Arabian plain the coming together of whose dusky brothers at stated times, forms a lodge. For centuries these principles were limited in their application. Today, their excellence and ability commend them to the approbation and acceptance of mankind. It is now a well recognized function of government to do these things. The deaf and dumb, the blind and weak-minded, and even the insane are given opportunity to labor with their bodies and employ their minds in honorable and improving thought. That is Masonry. The orphan child is placed upon the level with the heir of millions. This is the teaching of the Nazarene. Masonry first gave it practice and taught the world its sublime duty and estimable utility. And today in imitation of Masonry, the world stands eager to do some good deed. Amid the clash of sabres, the neighing of steeds the boom of cannon, the shriek of the wounded, the white tent is pitched upon the field of carnage, with the blood-red cross upon its side. This is Masonry. Under the guiding hand of Masonry, the world is rapidly moving to its destined perfection.

In the commencement of the world we have this principle of Masonry. Ever since symmetry began, and harmony displayed her charms, our institution has had its existence. During all ages and in all countries it has flourished. In the dark periods of antiquity when literature was in a low state and the rude manners of our forefathers withheld from them that knowledge we now so amply share. It is a science confined to no country, limited to no free born people. By its sacred and invisible signs Masonry is the only universal language. The distant Chinese, the wild Arab, the American savage, the costly dwellers in mansions of marble and gold, by its sign language speak to each other the word of brotherhood.

Prethren, if I were permitted to write a sentiment above the entrance to your splendid temple I would place there in golden letters these words, so descriptive of our institution: May every soul that touches mine, be it the slightest contact, Get therefrom some good, some little grace, One kindly thought, one inspiration yet unfelt, One bit of courage for the darkening sky, One gleam of faith to brave the threatening ills of life, One glimpse of brighter skies beyond the gathering mists To make this life worth while and heaven a sure heritage.

Be this your creed:

I would be true, for there are those who trust me,
I would be pure, for there are those who care,
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare,
I would be friend of all—the foe, the friendless,
I would be giving and forget the gift,
I would be humble, for I know my weakness,
I would look up, and laugh and love and lift.

RICHARD BEVERLY RANEY.

Minute Adopted at Meeting of Directors of Raleigh Cemetery Association.

At a regular meeting of the directors of the Raleigh Cemetery Association held Monday, the 11th inst., being the first since the death of Mr. Raney, which occurred on Wednesday, December 8, 1909, the following minute was made:

Whereas, Richard Beverly Raney, long a director of this association and one of the most interested and judicious of the board, was, on the day of December last, summoned from his sphere of usefulness by what seemed an untimely death;

Therefore, Resolved, That in the death of Mr. Raney this association, and Oakwood Cemetery under its charge, lost an officer who was faithful to every trust and ever intelligent in its exercise, and that his as-

sociates on the board have reason to grieve that they are deprived of his wise counsel and very agreeable companionship.

Resolved, further, That this minute and resolution be published in the News and Observer and a copy sent to Mr. Raney's bereaved widow.

R. H. BATTLE,
President.

F. P. HAYWOOD,
Secretary.

DR. RUDY HONORED.

Appointed Financial Agent of the American Esperanto Association.

Dr. A. Rudy, of A. and M. College, yesterday received the following letter from the secretary-treasurer of the Esperanto Association of North America:

"You are hereby officially notified that you have been appointed the general financial agent of the Esperanto Association of North America by unanimous vote of the Executive Committee, with full power to collect and give receipt for any funds for this association or the Sixth International Esperanto Congress which will occur in Washington next August.

"Signed and sealed in Washington, District of Columbia, this 8th day of January, 1910.

"EDWIN C. REID,
"Secretary-Treasurer."

Esperanto is the international language now fully occupying the field. It is the only artificial language which is now regularly used in international congresses of civilization that has been successfully used in five international congresses.

About ninety-two periodicals now appear in Esperanto in various parts of the world. There are thousands of books of different authors published in it. It is extensively used in Europe for business and other purposes. The sixth international congress of its adherents will meet in Washington, D. C., next August. As in previous congresses it is expected that individuals representing over thirty different languages will meet in the same hall, transact all their business in Esperanto, go to church together, take part in the services and listen to a sermon in Esperanto and go a theatre and see a play acted in Esperanto.

Dr. A. Rudy, who has been appointed an officer of the North American Esperanto Association, is a professor of modern languages at the A. and M. College. He has known Esperanto for more than ten years past. Some of the other officers of the association are:

The Hon. John Barrett (noted diplomat and scholar) president; Prof. W. J. Spillman of the U. S. Bureau of Plant Industry, Washington, D. C., executive officer for publications, James W. Cheney, Librarian War Department, Washington, D. C., and Virgil C. Dibble, Jr., of Charleston, S. C., are two of the twelve members of the General Council.

\$300,000,000 CORPORATION.

A Combination to Control Everything Pertaining to the Manufacture of Women's Apparel.

(By the Associated Press.)

New York, Jan. 15.—A corporation capitalized at \$300,000,000, to control everything pertaining to the manufacture of women's wearing apparel, is under consideration by the Associated Waist and Dress Manufacturers. According to the secretary of the association articles of incorporation will be filed in Albany within the next few days.

B. Hyman, president of the executive committee of the association and the originator of the project, said tonight after a conference of the manufacturers that the idea commends itself to manufacturers and dealers in the South with whom he has talked, as well as to many of the largest woollen manufacturers in New England.

"This is not the formation of a trust," said Mr. Hyman. "Nor is it aimed at labor organizations. On the contrary, it will mean a great benefit not only to the industries concerned, but to the workers, in better wages and improved conditions.

"We plan to obtain control of everything from the raw material to the finished product, and in time we expect our organization to spread to other countries."

DEATH OF DIXON B. PENICK.

News has been received of the death of Mr. Dixon B. Penick, on January 10th, at his home in Austin, Texas. Mr. Penick was a North Carolinian by birth, a son of the Rev. Daniel A. Penick, of Cabarrus county, and the early part of his life was spent in this State, having moved to Texas in 1883.

He was a faithful elder of the Presbyterian church and in May, 1908, represented his presbytery at the meeting of the general assembly in Greensboro.

He was an ardent Confederate soldier, having served his beloved Southland during the whole of the Civil War as a member of the Seventh Regiment, L. O. B. Branch Division of North Carolina troops. Mr. Penick had been in feeble health for a number of years but was not considered critically ill until a few days ago. His death was quite sudden and without pain he simply passed to his eternal home.